





# MARYLAND

# COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, MARCH 15, 1842.

Vol. 1.—No. 10.

REPRINT OF THE FIRST SERIES OF THE COLONIZATION JOURNAL,  
CONTINUED.

THE following article on the climate and seasons in Maryland in Liberia by the editor of this Journal, then agent of the society, is taken from the No. for January, 1836, and perhaps contains as interesting statements upon these subjects as have since been laid before the public.

That No. of the Journal contains despatches from the colony as late as August, 1835. The emigrants per schooner Harmony had then arrived, and had received their lands at once. Suitable preparations had then been made, and rice and provisions were in readiness for the supply and accommodation of one hundred emigrants. The colony was then in very healthy and prosperous condition. \*The annexed letter, signed Levi Norris, is inserted to shew what were the feelings of a man, who had been almost forced by circumstances to go—who had then been in Africa but six months, having gone out in the brig Bourne. Norris is a rough carpenter, a man of industrious habits, and of respectable standing in the colony, and now, less than at the time of writing, would be disposed to return to America.

The letter speaks for itself. Read it ye fawning, cringing, *free* coloured men, and then ask yourselves, why you stay in this land of oppression and degradation!

"You appear glad to notice a short extract of a diary of the weather, published in the Liberia Herald. I should have continued the same during my stay here, were it not for my repeated attacks of illness, which of course, would have rendered it very imperfect, had I attempted its continuation. I send you an abstract of it for the eight months, which only are perfect. I think this will be more useful than a copy of the daily entries.

## MEAN TEMPERATURE.

1834	6	2	9	{	Twelve days land breeze, sea breeze s. and sw. and ssw. Generally showers at night, and some rain during the day.
May	A.M.	P.M.	P.M.		
	76	83	82½		
June	76	79½	76½	{	Land breeze three days, rain 12 days, sea breeze strong from s. to w. varying daily. Atmosphere generally cloudy.
July	76	77½	76		
				{	Land breeze 3 days, rain eight days, but slight. Sea breeze varying from se. to sw. very strong. Alternately cloudy and fair.

\* The letter of Mr. Norris is found too long for insertion in this number.

Aug. 74	76	75½	{ Land breeze two days, slight rain eight days; sea breeze from s. to sw. steady and strong. Alternately sun and cloudy.
Sept. 75	77	75	{ Land breeze seven days, rain 13, but very slight showers. Sea breeze south and sw. continues steady and strong.
Oct. 76½	79	78	{ Land breeze nineteen days, rain eight days, mostly showers. Sea breeze s. and sw. more mild—weather generally fair,
Nov. 76	80	79	{ Land breeze 22 days, rain 13, generally very heavy. Several tornadoes; sea breeze very variable from NE. to W. Atmosphere very clear when not raining.
Dec. 76	8	79½	{ Land breeze 24 days, rain 18 days, mostly heavy showers. Much thunder and lightning; frequent tornadoes; sea breeze light and varying, from E. to W. southerly. Very hazy most of the time.—Harmattan winds commenced 31st.

During the above noted eight months, and in fact, during my residence here, I have never noticed the mercury above eighty-four, and probably not to that height above a dozen times; nor have I ever seen it below seventy-two, and thus low but four or five times; but the range of the thermometer gives one but little idea of the effect of the climate upon the animal system. The variations above noted, you would consider an absolutely uniform temperature in America, whereas with us, it is quite different. In the dry season, we have a few hours between the cessation of the land and commencement of the sea breezes: say from 8 to 11 o'clock, which might be called warm weather, and is truly very oppressive to unacclimated Europeans. But after the sea breeze becomes established, (although the thermometer continues the same, or even rises a few degrees,) no one would complain much of the heat, especially when screened from the rays of the sun. I seldom ever hear an acclimated person complain of heat. Nature soon adapts the animal system to the climate. In the rainy, or rather in the *cloudy and windy* season, thick woollen clothing is very desirable, and in fact, indispensable to those of slender constitution, who have but lately passed the seasoning ordeal. At the time of writing this, (July 12,) I do not often ride without a cloth overcoat, although otherwise wearing cloth and flannels. You would be apt to say, that the system must have lost the power of generating heat, to require such clothing with a temperature never below 72 deg. Fahrenheit. But when you reflect, that sometimes for weeks together, we do not see the sun, and have at the same time a damp, stiff, topsail breeze, night and day, you will more easily account for it. I do not think we have had two hours sunshine during the past three weeks, and no passing vessel has carried a top-gallant sail. In fact, for some days in succession, we have almost one continued gale, blowing dead on shore from the Southern Ocean. In order to say any thing of the seasons here, it will be necessary to lay aside entirely the calendar divisions of the year, and adopt that in use among natives and coasters, viz: the rains, the dries, and the tornado season. The seasons differ here materially from Cape Mesurado, which is astonishing, considering the slight variation in latitude, and the perfect uniformity in the appearance of the coast. I have before mentioned one important difference, which materially favours this place, I think both in point of health and the greater facility which it affords of attending to out-door labour. I refer to the quantity of rain which falls during the wet season in the two places. From my own experience and the observa-

tions of others, who have had equal opportunities of judging, I think I may safely say, that at Cape Mesurado, they experience during the rainy season, double, if not treble, the number of wet days that we do here. Another important circumstance, and no less favourable to us, is, that during what is termed the dry season, we very frequently have refreshing showers, and even successive rains; whereas to the windward, they seldom have a dash of rain for one, two, and even three months during the *dries*. The effect of this difference upon agriculture you will readily see. Another advantage which this section of the coast enjoys, (and a very important one it is too,) is, that we have two rainy seasons instead of one; or rather, we have during the summer months, what the natives call a half dry season, which affords them a fine opportunity for housing their rice. You will notice in the foregoing extract from my diary, but from eight to twelve rainy days in either of the months of June, July, or August, whereas in a meteorological journal, kept at Sierra Leone, and published in Mr. Boyle's book on African diseases, &c. (which I have now before me,) I notice but six exceptions to the daily entries of rain! rain! rain! during the whole four months of May, June, July, and August, and from my experience of the dreary rainy seasons on the windward coast I should not judge this an uncommon circumstance. During the last year, (which I will allow was an uncommon one,) we had little or no more rain than I have experienced during a year in New England, and at about the same intervals. To describe the seasons as they generally occur here, from the best information I can obtain from the natives and accustomed traders on this part of the coast, I will begin with the first tornado season, which commences about the last of February or beginning of March. Much has been written concerning this phenomenon of a tornado on the coast of Africa, and I have known masters of vessels absolutely clear the coast, at the approach of the season: and much has been said of its beneficial effect upon foreigners and invalids. They are said to come on so suddenly, that it is next to impossible to shorten sail ere the blast strikes a vessel. But I am sure that these accounts must have been first written by some one, who had experienced uncommon weather on the coast, and have been inconsiderately copied by successive scribblers, (which is the case with most letters from Africa,) each anxious to have seen at least as big tornadoes as his predecessors: and no one wishes to visit the coast of Africa without encountering a marvel of some kind. In proof of this, I will just make a couple of short extracts from two respectable African book makers. Edward Bodd, lieut. R. N. in a work entitled 'African Guide,' (and a very good work it is too,) when speaking of the tornado, says, 'the term is a corruption of the Portuguese word *trovado*—a thunder storm: it first announces itself by the appearance of a small silvery cloud in the zenith, which gradually increases and descends towards the horizon, and becomes veiled with the most impenetrable darkness; at this moment the functions of nature seem to be paralyzed, and the elements to have ceased their operation,' &c. Dr. Boyle, colonial surgeon at Sierra Leone, in his medico-historical work on Africa, in speaking on this subject says, 'Its denomination is derived from the Portuguese, it being a corruption of the word *trovado*, which means thunder storm. Its approach is first discernible by the appearance of a small, clear, silvery speck, at a high altitude in the heavenly expanse, which increases and extends towards the horizon with a gradual, slow, but visible motion. At that moment, elements seem to have ceased their operation, and the functions of nature to be paralyzed.' Thus they follow, one after another, whole volumes on Africa. Some author gave Cape Palmas a large mud walled town; whereas, there is nothing that has the appearance of a wall, not even a barricade.

As it regards the tornado, it is nothing more or less than a thunder storm, accompanied with a heavy dash of rain and a stiff flaw of wind, not amounting to what seamen would call a severe gale, and it seldom lasts over half an hour. It comes on like other storms and gales, sometimes suddenly and at others giving some hours notice of its approach, although I think I never knew one occur, without at least a half hour's fair warning. And this warning is not that of the magical 'silvery speck, high in the heavenly expanse,' but a mass of dark lurid clouds, rolling up and covering that part of the horizon from which we may expect the wind. That the wind is never very violent, and that it cannot compare with a West India hurricane, we have sufficient proof in the manner in which houses are erected, particularly at Monrovia. Such houses could not stand during the hurricane season in West India. But to return to the seasons. The first tornadoes or harbingers of the approach of the rains, commence generally, about the 1st of March, and last from two to four weeks. The weather in the forepart of the day is warm and sultry, but generally towards night, there is more or less variable wind, occasionally amounting to a tornado and accompanied with lightning and rain. During the month of April, we may say the rainy season commences; but it consists rather of a succession of showers than steady rain. May and June are properly the rainy months, although it falls more plentifully in May. The wind, which in March and April was very variable, now becomes fixed, and blows steadily day and night from the south. This it continues to do during the months of July, August, and September, with little or no land breeze in the morning. During the months of July and August, we enjoy exceedingly pleasant weather, with occasional showers, although to those acclimated, i. e. reduced to the African standard, it is rather cool, and we are ever obliged during the season, to keep our windward ports closed. In September and October the rain increases, but still does not fall as in the months of May and June. The wind in October also becomes more variable and light, the weather more warm and sultry. This continues generally, until about the first of December, when the second tornado season sets in; but this is less violent and more brief than the first. About Christmas, a steady, cool six knot breeze sets in from the east and north-east, accompanied with a light haze or mist in the atmosphere, which, however, is sometimes quite dense, so as to render a vessel invisible two miles distant. This is what has been termed the Harmattan wind, and really a most singular phenomenon it is too. During its continuance, the thermometer seldom varies two degrees, and is at its lowest stand for this place, say 70 or 72. The mornings, especially when the wind is most fresh, are very uncomfortably cool. But the most peculiar character of the wind, is its power of producing rapid evaporation. The skin becomes dry and chapped, the lips, nose and eyes sore; all cabinet and joiner's work crack and gapes open, and it is next to impossible to keep a Windsor chair together. Coming from the direction which it does, it is evident that the damp malarious exhalations which render the coast unhealthy, are not prevalent in the interior; but why it so uniformly produces the hazy state of the atmosphere, I am unable to say. It has been attributed by the Sierra Leone writers, to the fine white sand which it takes up from the Bullom shore; but here we have no Bullom shore, nor any quantity of sandy land, in the direction from which we receive the wind. The Harmattans continue sometimes but a few days or a week, and these occasionally are renewed during the months of January or February. At other times, they last fifteen or twenty days, and then cease altogether, as was the case last year. From the commencement of the Harmattans, we may date the cessation of the rains, and calculate upon variable sea breezes



and uniform morning land breeze. We now enjoy the proper summer of our clime with occasional showers, until the tornado season again commences, about the first of March. From this slight sketch, you will at once see, that the ordinary calendar divisions of the year, are totally inapplicable in our climate.

Although our agricultural experiments have been few and imperfect, still I think we may reasonably calculate upon the planting seasons for such vegetables as we are endeavouring to introduce. Of these, indigenous or natural to the climate, none except rice can be called strictly an annual production. The others, cultivated by the natives, as cassada, sweet potato, yams, and banana, continue to produce year after year with little or no cultivation. Our first spring or seed time is in February, at the commencement of the first spring showers. At this season the natives plant their rice, which attains its full growth by the first of July, and is well ripened in August. I consider this (February,) as the most proper season for introducing all seeds whatever. The cotton which we last year planted in March, filled and opened in July; the *same* stalks again flowered in September and produced the second crop in December. I speak now, of cotton from the American seed. The native cotton tree, which produces twice in the year, I should think might be ranked among the perennials; as I have never seen a plant, when properly attended, die. Our second planting season is in August or September, at the very commencement of the latter rains. From vegetables planted at this season, as corn, beans, and other garden vegetables, we receive a crop in December.

As it regards the comparative salubrity of the different seasons, I think there is but little choice, i. e. provided one is to become acclimated at any rate. Were a person to stop but few days on shore, I should certainly say, that he would suffer less from malarious influence in the midst of the rainy season, when the marshes were well covered: the thermometer at its lowest stand, and in the cessation of the land breeze. But in case a foreigner determines upon a permanent residence, I really could not advise at what season to expose himself. I consider no one in any degree safe from their *seasoning*, until they have passed through at least one year.

Future close observation by your agents and physicians will alone determine what will be the most proper time to send out emigrants, health only considered. But the most advantageous time in which they can arrive with regard to their farming matters, would be either in the months of December or May, or thereabouts, giving them in either case, three months or such a matter, to prepare a little land against their first planting season. But I deem it necessary to say little upon this matter at present, as I am sensible that home affairs more directly controls the despatching of expeditions, than any circumstances here ever can.

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ABOLITIONISM USED UP.—In Concord, N. H. where there are about a half dozen negroes entitled to vote, every one, with but a single exception, *voted against the anti-slavery candidates* at the late election. The 'People's Advocate,' an abolition paper, published at that place, is quite indignant on account of it, and says that 'their mulish perverseness might refuse us one emotion of gratitude or sympathy for all our sacrifices on their behalf, we do not deny.' What a pity that the services of these disinterested patriots are not more highly appreciated.—*Clipper*.

## WHITE LABOUR IN AFRICA.

The disastrous results attending the late Niger expedition, add but another to the thousand and one abortive attempts to operate upon Africa, through the instrumentality of the European race, and confirm our often repeated conviction, that if any thing is to be done to christianize or civilize the tropical portion of that continent, it must be through those Africans who have been long enough in some civilized land to imbibe the spirit of their political, social and religious institutions. It appears to be the fixed and incontrovertible law of nature, that the white man shall never fasten upon that land or strike root in its soil. He may traffic on its borders, take captive and enslave its inhabitants, but can never dispossess them of their God-given inheritance. That continent is begirt with the cloud and pillar, which sheds light upon its sons but darkness and death upon intruders:

For three centuries has maritime Europe circumnavigated that land, and studded the coast with their slave factories and mission stations, and all of no avail. The returning season has found the newly planted colony of the year before, reduced to but a tithe of its original numbers, and perhaps all swept away and not a vestige even of their location remaining. There is not a spot on that coast but what furnishes a tradition of the white man's settling near it at some period more or less remote, and (with the few exceptions of the large towns and forts;) the result has been the same—they have fattened the soil they would possess.

The recent experiment, however, of establishing a settlement on the Niger proves more conclusively than any and all others, that the permanent or even temporary occupancy of any part of tropical Africa by the whites to any good effect is totally and absolutely impracticable. Hitherto, many of the efforts to colonize have been stimulated by the rank cupidity of the slave trade, or the burning enthusiastic zeal of the missionary, and 'tis not reasonable to suppose that in either case any regular systematic measures were adopted for the preservation of health or for counteracting such causes as might be supposed productive of disease. Nor was it to be expected that for a long period much correct knowledge of the character of the diseases peculiar to that country could be obtained. It was to be hoped, however, that the oft repeated experiments of those; who, from many and different causes, were disposed to visit the African coast, from the very great improvements in the arts and sciences, particularly that of the healing art, that some course would be opened by which the white man might resist the action of that fatal malaria, and be able to act upon and regenerate the inhabitants of that bountiful, but ill-fated land.

With the fate of the last Quorra expedition, such hopes are entirely annihilated. It seems as if nothing could have been wanting that human ingenuity and forethought could suggest, in the fitting out of that expedition. It was under the patronage of a rich and liberal government—under the special supervision of the most intelligent and philanthropic of the age—aided too by the counsels of those who had long been acquainted with the African



coast and the peculiarity of its diseases; every necessary for comfort and convenience, every remedy, prophylactic and curative were furnished and all placed under the direction of men eminently fitted and qualified to direct and manage such an expedition; and the grand object of the whole experiment was but to shew that the white man could live in the interior of Africa.

Its total failure must convince the African Civilization Society, must convince the world, that if Africa is to be christianized, is to be civilized, it must be through the instrumentality of her own children.

It is high time that all action of public bodies with regard to Africa should be based upon this but too well established fact. There has been already a sufficient sacrifice of human life in that country, and it is high time it should cease if it can without materially retarding or deranging the plans projected for improving the condition of the people of that continent.

Even setting the fact of the great sacrifice of life entirely out of the question, we maintain that more can be effected in Africa by well educated, intelligent, good principled coloured men than by the same number of white men, even of the highest order: and that too solely from the fact of the influence of the climate upon the latter individually, and their necessary frequent absences for the improvement of their health. We preached this doctrine seven years since, when communicating with the Board of Managers of the Maryland State Colonization Society respecting the appointment of an agent, but it met not with a response from a single member of that body. Subsequently, they were disposed to try the *experiment*, as it then truly was. They tried it, and what has been the result? Why, a six successive years of the administration of an able, judicious and peace-making man, highly respected by the colonists, beloved by the natives, and honoured by all who have visited the colony or acquainted themselves with its history.

The American Colonization Society have at length adopted the same course, and we now predict, that with the same patronage it has received for the last three years, that colony will enjoy a prosperity to which she has for a very long period been a stranger. The British government have at length opened their eyes to this policy and followed the example of Maryland, by appointing an old, faithful and long tried coloured citizen of Sierra Leone its governor, Dr. Fergusson. He is the successor of a long list of titled gentlemen who have one after another fallen victims to the African fever. The last accounts from the coast state that the British government is again about to take into their own hands, the range of forts on the gold coast which they have long farmed out to white merchants, when doubtless they will, like Sierra Leone, be placed under the supervision of coloured men.

We feel that African Colonization never really commenced until the black man was invested with the supreme command, or filled the most important offices of state. The colony in order to flourish must be *absolutely and entirely, heart and soul*, an *African* colony.

These views are not less important with regard to missionary operations on the coast, and we are glad to note that the papers advocating the various missions in Africa, are turning their attention to the subject. The following is from the Boston Recorder and makes a very good beginning for a thorough investigation of the comparative expediency, utility and availableness of

white and coloured labour in Africa. One remark therein, however, copied from the report of the Board of Managers of the American Colonization Society, is incorrect, viz: 'that the natives have come to look upon the white man as their natural enemy.' We have never been able to detect any such feeling in any native tribe we have ever visited. They truly view the white man as their superior, but never with any thing like prejudice or ill feeling. We advocate the employment of coloured *labourers* in Africa mainly on two grounds. 1st. Its expediency; as a coloured man can and will effect more than a white man. 2d. That 'tis emphatically the *country*, the *home*, of the coloured man, and the evangelising or civilizing Africa is a labour which belongs to *him* and *none other*. If he sets down in a native town as a teacher and preacher he also sets himself down as a brother and a son. He is not only a minister *among* them, and *to* them, but *he is of* them. We really hope this matter will meet with more consideration from the various Boards of Missions, and that ere long many of the very intelligent and able coloured men in America will enlist in the missionary if not in the colonization cause, and afford additional testimony by their efficiency and capability of the correctness of the position herein assumed.

MISSIONARIES TO AFRICA.—The last report of the Colonization Society, suggests two considerations, which should influence missionary societies to seek out and send coloured men as their missionaries; the first is, the fatality of the climate to the white man. 'There seems to be a prohibition of nature against the appropriation of the country to the use of the white man.' Past experience evinces, in view of the Board, that the labours of white men cannot 'perfect the institutions of civil liberty and of christianity in the dark places of Africa.' The second is, that coloured missionaries will harmonize with the colonists more readily, and will have more ready access to the natives, and powerful influence with them than white men can have. 'There is no prejudice against them; while the natives have come to look upon the white men, as their natural enemy.'

If this opinion have weight, and it doubtless has, it is highly important that it be seriously considered by those societies that are sending out missionaries, at the hazard of their lives and usefulness. Of too many excellent men has Africa already proved the grave. And why may not coloured missionaries be raised up, and qualified by education, and sent forth, in sufficient numbers to keep pace with the advancing population of the colonies, and the increasing illumination of the native tribes. We need another GRIFFIN to move, and speak, and act on this momentous subject! May the God of mercy raise him up.—*Boston Recorder*.

## LATEST FROM CAPE PALMAS.

*Extract of a letter from Governor Russwurm.*

CAPE PALMAS, November 27, 1841.

Dear Sir,—I embrace this opportunity by the sailing of the barque Union, of New Orleans, to inform you that the colony is still progressing, although at a slow rate for want of means, but what we have, we have tried to eke out as far as possible.

The coffee mania has been quite strong this season, upwards of 4000 plants have been put out by the agent and colonists. Some of the seed for the same, came from St. Thomas, through the politeness of Capt. Hunt, of the brig Mary Paulian of Boston, who really deserves our thanks for supplying us with different tropical plants and seeds.

King Baphro, of Cavally, is dead and his funeral will be attended to-morrow. This event may prove rather favourable to the colony, as for a long period he has not been at least *friendly* to us.

We have reason to be thankful that while swarms of locusts have destroyed all the crops to windward of Monrovia, our season has been an abundant one, and rice and palm oil are daily pouring into the colony. I am sorry to say we shall have to break up the schooner Latrobe, as upon a survey we find it will cost more to repair her than she will ever be worth.

The most important movement with regard to Africa that we hear of is, that the British government is about to take the forts into their own hands again, and also to send out a new governor to purchase Danish Accra.

Hitherto, I have neglected to notice the generous line of conduct pursued by the methodist mission in receiving, supporting and educating, all colonist orphans who are not old enough to be put out, and other children whose parents are too poor to maintain them. This is *genuine* christianity, without *alloy*.

I have the honour to be, your ob't ser'vt,

JOHN B. RUSSWURM,  
*Agent Md. S. Col. Soc.*

*News from Liberia to the 17th of December, has been received in this city.*

#### *Death of Dr. Wilson.*

Dr. Wilson, missionary at Cape Palmas, from the A. B. C. F. Missions, died of dysentary, after three days illness, at Rocktown, near Cape Palmas, on the 13th of November. Mrs. Wilson, the doctor's relict, is residing on the premises of the A. B. C. F. M., at Cape Palmas, with the Rev. John L. Wilson, missionary of that Board in Western Africa. We understand, Mrs. Dr. W. intends remaining in Africa.

The Luminary states that intelligence has been received of the existence of an epidemic dysentary at Cape Palmas; and also along the coast, north and south, from that place. It has raged equally among colonists and natives—carrying off many of both parties. At Cape Palmas, it has been general in its attack, although except in a few cases, the aged and infirm of the colonists only have died. It had gotten into all the missionary schools, and swept away native youths from the Methodist, Presbyterian, and Episcopal establishments, and had only partially abated when our informant left. Indulgence in the too free use of new rice, is supposed to be the cause of this fatal epidemic.

Two slave vessels have been lately condemned, at Sierra Leone; one a prize to H. B. M. ship Iris; the other to H. B. M. steamer Pluto. H. B. M. brig Waterwitch, Lieut. Watson, commander, has captured sixteen slave vessels and liberated two thousand three hundred slaves in the short space of two years!

*Arrival of the ship Saluda.*—The ship Saluda, Captain Schute, fifty-three days from Norfolk, arrived on the 10th instant.

Three days out from Norfolk, Mr. William Savage, passenger in the Saluda, died of a chronic complaint. Mr. Savage was about twenty-six years of age; and formerly from near Savannah. He immigrated to Liberia in 1840. His sudden death is much lamented by numerous friends and acquaintances.—*N. Y. Observer.*

*Extracts from an address by Jacob Burnett, Esq. President of the Hamilton County Colonization Society, read at a meeting of the society in Cincinnati, on Tuesday, the 9th of Nov. 1841.*

As far as human intellect can penetrate futurity, or draw conclusions from the past, to ascertain that which is to come, not a ray of light can be discovered, indicative of any change that can improve the social and political condition of our coloured population.—They are separated from us by feelings which are so strong and so deeply rooted, that they cannot be overcome. Experience proves the truth of this position. With here and there an exception, the great mass of the white population manifest the same repulsive feeling and the same sense of superiority, which have characterized former generations. What encouragement is there, then, to hope for a change? Such a change may be expected, when the leopard changes his spots and the Ethiopian his skin, but not before. What then must be done? Is there no hope—no relief for these disconsolate people? Are they to live and die in despair, bequeathing that, and that only, as an inheritance to their offspring? I answer honestly and sincerely, that if they persist in remaining here, my ingenuity cannot discover or devise a remedy.

The repellancies which have thrown them on the back ground, have not and will not relax. The cause which has brought about their present condition I fear will never cease to operate; and so long as it exists, it must produce its legitimate effects.

Reason, confirmed by experience, conducts to the conclusion that two races of men, so palpably distinguished, not only in personal appearance, but in habits, manners and cast, cannot affiliate, or become a united, harmonious people. An equality of rights cannot exist between them. The strong party will not concede it, nor can the weak party extort it. Every effort of that character must fail and every failure will but aggravate the evil. The visible distinction produced by natural causes, which have operated for thousands of years, must continue and perpetuate the separation existing between the races.

Certainly, no philanthropist can desire to continue the privations to which the man of colour is subjected, and yet every person who exerts an influence to retain him in this country is practically doing so, and is prolonging his degradation and misery. The proposition is self-evident. No course of reasoning can prove it more clearly than the simplest words in which it can be stated that that unfortunate race of men while they continue here, never can elevate themselves above their present grade: and while occupying that grade, never can enjoy the blessings of real freedom.

They are not only deprived of all the political rights of freemen, but are subjected to the mortifying reflection, that they are esteemed and treated as an inferior race. On the supposition, that this state of things cannot be changed, can he be a philanthropist, a friend to the coloured race, who advises them to continue in this country, and live upon hope never to be realized? Such philanthropy was not taught in the schools with which I have been familiar.

The question then recurs, can these unfortunate people remain where they are with the most distinct hope of bettering their prospects? If not, then another question presents itself, what can they do to improve their condition? Surely, their case is not hopeless. Providence cannot have designed to keep them always in their present degraded state. No, on the contrary, it has provided for them an asylum—a city of refuge—and a multitude of real philanthropists stand ready to aid them in seeking its protection.

The colony of Liberia in their fatherland, one of the most fertile regions of the earth, has been planted for them and their children. The difficulties and privations to which they are now subjected, were foreseen many years ago by FINLEY, MILLS, ASHMUN, CALDWELL, and others, most of whom have been gathered to their fathers. Those men, as if by inspiration, conceived the noble plan of preparing for the unfortunate African found in this country, a safe refuge in the land of his fathers. That plan has been executed by great effort, and with unparalleled success. Aided by the liberal contributions of thousands who feel for the wrongs of Africa, it has resulted in the establishment of a free, independent, republican government, conducted and managed exclusively by people of colour. Travellers, who have visited Liberia, concur in representing it as one of the most flourishing and promising colonies that has ever been formed. Many of them speak in raptures of the industry, order, and sobriety of the inhabitants. They describe the great fertility of the soil, and the ease of procuring not only a comfortable living, but of accumulating wealth. The towns in the colony are well constructed. The farms are well improved, and churches and schools are provided in every settlement. The soil is unusually luxuriant—its products are countless in variety—many of them are spontaneous, and such as require labour, yield to the cultivator abundant returns. The products of the country beyond the wants of the inhabitants, already sustain a large and lucrative commerce, the profits of which are enriching the coloured merchants; and the interior trade with the natives, is increasing and becoming more and more profitable. This traffic, both foreign and domestic, is enjoyed exclusively by the people of the colony, in which there are no white merchants to compete with them. The natural products of the earth and the forest, which now sustain this trade, are said to be inexhaustible, and to constitute a source of wealth which must continue to enrich the inhabitants for ages to come. The most authentic reports made officially to the society, represent the health of the colonists to be at least equal to that enjoyed by the frontier settlers of our Western States, and far greater than fell to the lot of the first adventurers to the colony of Virginia.

One would suppose that such a country as this must secure to its occupants every thing that man can desire—a free government—a mild climate—a rich productive soil—inexhaustible sources of wealth—a flourishing commerce, and a fair security for health and longevity. Such is the country which invites the African of America to its bosom, and is freely tendered to him with all its blessings. The people of colour throughout the United States, I repeat, are now invited to repair to this asylum, and become free independent members of a well organized republic, governed exclusively by people of their own race and colour. None but an enemy can dissuade them from accepting the invitation. Every real friend will advise them to go at once to a country where, and where only, they can enjoy equality of rights and rise to the elevated stand which all benevolent men wish them to occupy. What does the ambition of the coloured man lead him to desire? Is it not to be connected with a community, in which he shall stand on a level with all his fellows; enjoy equal privileges, and claim and receive the same respect and deference, which are accorded to others? Without those rights freedom cannot be a blessing, or rather without them, no man can be said to be free. A freed-man in a country whose inhabitants do not recognize him as an equal, cannot be called a freeman, in the republican sense of the term: and this constitutes the difference between the coloured man of the United States and Liberia. You see the one, degraded and disfranchised, while the other is honoured and respected. Here, the coloured man politically is nothing—there, he is every thing. In Liberia (a name

which indicates the freedom of its inhabitants) such distinctions cannot exist, because white men have no participation in the government. They are as perfectly excluded from it there, as the African is here. It is true, Governor Buchanan is a white man, but properly considered, he is the agent of the society, to dispose of the supplies sent for the assistance of emigrants, and is the friend and adviser rather than the ruler of the people. On the other hand, Mr. Roberts, the Lieutenant Governor and acting Chief Justice of the colony, I am informed, is a black man. Governor Russwurm of the Maryland section of the colony, whose letters and official communications would do credit to the best of our own statesmen, is also a black man, and all the officers under him are black men. The colonial legislature, which assembles statedly, and transacts the same business as the legislature of Ohio does, is composed entirely of coloured men, who are elected by coloured men; and their speaker, clerk, and other officers are of the same class. Their courts of justice are organized like ours, and their judges, jurors, lawyers, sheriffs and constables are all coloured men of their own selection.

Travellers, who have visited the country, report that in their legislature, and in their courts of justice, business is transacted with as much order and decorum as it is in this country. In short, they have a well organized republic, composed entirely of people of colour, possessing all the intelligence and information necessary to enact and administer the laws, which the happiness and prosperity of the country require.

They and we have the same form of government, and the same institutions: and the only difference is, that ours is managed by white men, theirs by men of colour.

If the disconsolate people, for whom this asylum has been prepared, at an immense expense, had not been deceived by erroneous statements, and flattered by deceptive hopes, they would have sought it long ago; and would now have been in the full enjoyment of every political and social right appertaining to real freemen. Instead of seeking protection and asking privileges for themselves, they would now have been inviting others to participate with them in all the rights and privileges which the most ambitious can desire. What a contrast! And yet it does not transcend the truth.

Our coloured friends, (and I use that word to express its legitimate meaning,) may rely on the fidelity, of the statement I have attempted to give. If I have not been greatly deceived, instead of surpassing, it falls short of the reality.

The American Colonization Society, which has accomplished all this, was, no doubt, formed at the time designated by Providence, for the purpose of effecting one of the most stupendous plans of benevolence, that the earth has yet witnessed. The finger of heaven seems to point to the colony they have founded, not only as the natural and enviable home of the coloured men of the country, but as the means, by which the millions of benighted people, who cover the continent of Africa, are to be reclaimed from barbarism, and the arts and sciences, with the religion and the morality of the bible, carried through that vast continent.

The experience of centuries has proved, that the ear of the inhabitants of Africa is sealed against the white man. He can make no impression on that race. His life is not safe for a single hour in the interior of their country.—Not so with the man of colour. The inhabitants of Liberia, are already regarded by the natives, as a superior tribe of their own race; and so far as the colonists have become known to the neighbouring tribes and those in the interior, a strong desire is manifested to imitate their habits and mode of living, and to understand the religion taught and practised in

the colony.—These facts show, that the society, by preparing a refuge for the oppressed African of this country, has already opened a door sufficiently wide to carry Christianity and the arts of civilization throughout that extended continent; and that they are multiplying the only class of missionaries, who can approach the native African with the least prospect of success.

Great events are sometimes brought about by means apparently inadequate. If history did not attest the fact, we should be slow to believe that the exposure of the infant MOSES in a basket of bulrushes on the border of the Nile, full of devouring crocodiles, laid the foundation of the rescue of three millions of people from Egyptian slavery—an event which carried to the promised land, the nation destined by Heaven to preserve the religion of the Bible. The exposure and rescue of that infant, apparently unimportant when it took place, did it not indicate the great events which it was designed to accomplish, as clearly as the formation of the Colony of Liberia indicates the emancipation of the continent of Africa.

Viewing the matter in this light, may we not express surprise, that such an institution should meet with opposition from any quarter, but especially from the friends of revelation or the advocates of emancipation. We live, however, in a land of freedom, where every man thinks for himself, and acts on his own responsibility.—The friends and advocates of our society cannot, as a matter of right, impeach the motives of those who withhold their aid or oppose us by fair argument. Much less may we assail them with vituperation and violence. This is not the course recommended by the parent institution. They advise their friends everywhere to rely on mild and conciliatory measures—to make their appeals to reason and correct feeling, and as far as possible, to avoid angry disputation. The spirit they breathe and inculcate is derived from that divine code which requires forbearance and kindness even to our enemies. In that spirit we desire to approach such as have felt it their duty to oppose the cause we advocate. We do not ask them to yield their opinions unconvinced, but to give credence to facts well attested, and listen to arguments fairly deduced from them. The mass of testimony submitted to the world in favour of our cause, is enough to produce conviction on every intelligent mind that will carefully examine it. Its opposers are invited and urged, in the spirit of candor, to make this investigation, and then judge for themselves. We have a right to require this at their hands, if they be honest men, and more so if they be christians.

The time, fellow citizens, has come, when duty calls on every one of us to make up and express an opinion, decidedly, on this momentous subject. The question presented is this—shall the coloured people be encouraged to remain here under delusive hopes which are never to be realised, and without which they never can be either safe or happy, or shall they be advised to seek the home which the benevolence of their friends, guided by the finger of heaven, has provided for them in Liberia? This is the question, and on this question my opinion has been formed for many years; and although on the score of benevolent feeling towards our coloured population, I will not yield to any one, yet I never can approve of a plan for retaining and establishing them in this country. Such a plan I must oppose to the extent of my influence, from a conviction that it would eventually terminate in their ruin, and that in the meantime, *they* would have no guarantee for personal safety, nor *we* for the preservation of the peace. The feeling which exists on this subject is gaining strength; it pervades the great body of the people, and no effort to change it, were it desirable to do so, can be attended with success. Is it not, then, the dictate of wisdom to yield, where perseverance must be unavailing?



## THE COLOURED POPULATION OF MARYLAND.

The excitement which has pervaded this city and State with regard to the subject of the coloured population, has for the present subsided, in consequence of the rejection of the Bill passed by the House of Delegates, in the Senate. That the subject has been agitated at the present time without any coalescence of the parties interested and any consequent satisfactory action thereon, is deeply to be regretted. Of the expediency of any action at the present time, or any change in the policy of the state government with regard to this subject, we very much doubt. The quiet which the state has enjoyed since the legislative act of 1831, is mainly attributable to the course of policy then adopted, viz: that of gradual and voluntary colonization of the free people of colour and manumitted slaves. And although the effect has not been fully equal to what was anticipated or wished, yet certainly all that could have been reasonably expected. The state has been kept free from those unhappy and troublesome excitements, which have pervaded most of the other border states of the Union; and a way has gradually been opened by which she may be ultimately freed from her superabundant free coloured population with honour and justice to herself and advantage to them. If there is existing in the state, as has lately been maintained, two opposite and conflicting interests, (viz: slave and the free labourer, or the tobacco and grain-growing interest;) if there have prevailed opposite principles and feelings, political and religious, with regard to this subject, the one advocating the perpetuity of slavery, and the other its gradual abolition and extinction; those interests, those principles and feelings have been kept quiet and passive through the colonization policy for the past ten years, from a confidence that the ultimate and *true* interests of *all* had thereby been advanced. Recent movements in the state, 'The Slave Holders Convention,' the Bill which passed the House of Delegates, before noticed, and the proceedings of public meetings holden in different parts of the state to petition the Legislature with regard to the subject, have served materially to change the aspect of affairs, and we believe much for the worse. In fact, it could not be hoped that the agitation of this subject, at this time, would be productive of other than bad results, especially as action thereon must assume in some degree a party or sectional character.

The first movement was, as denominated, a Slave Holders Convention, the full proceedings of which we have in our January number, laid before the public. The very calling of this Convention, to say nothing of its acts, was the formation, the embodying of a pro-slavery party in the state, and the separating it from other interests. The acts of this Convention were the submitting of certain propositions to the state legislature, mainly calculated to produce two results which they considered necessary for the preservation of their property, viz: the prohibition of manumission, and the expulsion of all free negroes from the state. Of the same character, also, was the Bill which passed the House of Delegates.

The opposition to the acts of the Convention and the Bill, did not arise from any concert of action or any general assemblage of those to whom the Bill was exceptionable. It was spontaneous and simultaneous throughout

the state, and was expressed by local county Conventions, and public meetings in this city, through the press and the pulpits. Inasmuch as there was no concert of action in what might properly be called the opposition party, so the objections to the Bill, and the principles on which such objections are based, have been various, and even contradictory. We wish our limits permitted the introduction of the resolutions and memorials adopted by these meetings, and to make extracts from the many well written articles which have appeared in the public prints upon the subject. The objections to the Bill, however, may very properly be ranked under two heads, or classes, viz: political and moral.—The first and most general objection of the former character is, that the legislation is unnecessary, as the slave property is already sufficiently protected by the statutes of the state—that the legislation is partial, favouring only one interest of the many, and that, at the expense of all others, by creating a multiplicity of offices, and greatly increasing the duties of those now in existence. It is maintained that it is inexpedient to drive the free coloured population from the state, that their services are essential to the grain growing interests, that the land cannot be tilled without them, that the vacancies occasioned by their exit, could not readily be filled, or their places supplied. The prohibition to manumission is objected to on the assumed ground that the freed negroes decrease very rapidly, whereas the slaves steadily increase; and many acts or clauses of the Bill are declared unconstitutional. What might be termed the moral objections to the Bill, are, that the agitation of the subject in any degree is highly injurious to both the white and coloured population; that the operations of the Bill upon the free coloured people would be cruel and unjust, in depriving them of rights and privileges which they had long enjoyed—that they would be to a great extent debarred the privilege of receiving moral and religious instruction—that the innocent would necessarily suffer in common with the guilty—that many persons now absolutely free would be reduced to slavery—that most of them would be driven from their natural home without any adequate cause—and finally, that the restriction to the right of abolition is unjust and unconstitutional, as it deprives the citizens of the state of the right of obeying the dictates of conscience. These so far as we can judge are the principal grounds on which the Bill is opposed, and the detail of these cover a great deal of ground as do the various clauses and provisions of the Bill itself. And as the intent of the framers of the Bill, and its effect if passed and carried into operation would be to enslave many of the free coloured people and drive the rest from the state; so the intent of the objectors to the Bill and the result of action upon their principles as promulgated would be to retain them among us in their present degraded capacity;—to have our soil tilled by those who must ever remain *serfs*, instead of *freemen*, and to perpetuate this moral slavery of the mind in the black man so long as the white race shall retain the ascendancy.

Of the comparative claims to political sagacity or patriotism by either,—the party which would bend legislation in the State of Maryland to the perpetuity of slavery, or the one which would commit the labour of the land to the rapidly increasing free coloured population, who can never be elevated to the rank of *freemen* or become citizens of the state,—of the claims of the two parties to true moral motives of action, philanthropy and justice,—those who would harass, enslave or drive out sixty thousand people, the

better to protect a species of property which no human power can protect and render safe,—or the one which would retain this sixty thousand people in their present state of intellectual and moral degradation, and who if improved and enlightened would but the more clearly perceive and keenly feel the value of political rights and social privileges, which it is declared by all they shall never enjoy in Maryland,—we must confess we are unable to decide. The action of the former would doubtless be most objectionable and cruel in its operation, the latter most disastrous in its consequences. Speculation upon the subject, however, is premature and useless, for the ground taken by either party is untenable and the execution of their plans impracticable. The chances of the perpetuity of slavery are no greater than when the sagacious and keen-sighted Jefferson pronounced that '*nothing is more clearly written in the book of destiny, than the final emancipation of the blacks.*' And we firmly believe it must necessarily follow, that any effort at the present time to avert this event, must only serve to hasten its consummation. We believe it equally certain that, even were it desirable and for the best interests of the state to retain the increasing mass of the free coloured population in their present position with regard to the whites, the thing would be utterly and absolutely impossible.

The two races of men which now inhabit this state can only continue to occupy it in the relation of *master and slave*, or form by an *amalgamation* a *mongrel race*. That the latter will not be the result arguments are unnecessary to prove. That the free blacks will not willingly continue in their present position, is proved by the fact that emancipation has ever been considered a stepping-stone to equality of social and political rights—by the change that is gradually being wrought in the character of the free coloured population of the state—and by the repeated declarations and resolutions of individuals and associations of the free blacks of Maryland and the adjoining states, that they are entitled to, and will claim even at the sacrifice of life, equality of political rights with the whites.

We conceive, therefore, if action upon this subject is advisable at this time, it ought not to be the action of parties or of sectional interests, but the action of the *whole white population of the state*, whose ultimate interest in this matter, *is and ever must be one and the same*. Let action also, if any is to be had, tend to such result as it is *practicable to accomplish*, and at the same time not incompatible with the best interests of any. Let the question be put at once to every white inhabitant of the state, What is the true policy to be pursued at this time with regard to the coloured population? And but one answer can be given. Colonization of the free blacks and the manumitted slaves. Enlarge upon the policy already adopted by the state, and which has for the past ten years been productive of the most beneficial results. The removal of the free blacks to the land of their ancestors, to the home provided for them at the expense of the state, where they can enjoy all the privileges and advantages of a free and independent government, administered by those of their own caste and colour, is the only course which sound policy dictates, and the only one consistent with justice to this long-suffering and much injured people—with the rights of the slave-holding citizens—with the best interests of the labouring white population—and with the true honour of the state.

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✂ All communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.



